

thus unfolded his daring and, in their ears, blasphemous creed. One of them at length put searching test question. "If," he asked, "the Word of God is subject to change, would it have been possible for the Word to change, as Satan had changed from goodness to wickedness?"* "Yes," came the answer. Thereupon the synod promptly excommunicated Arius and his friends, including two bishops, Secundus of Ptolemais in the Pentapolis and Theonas of Marmorica, together with six priests and six deacons. The synod also anathematized his doctrines. The Arian heresy had formally beguiled Arius quitted Alexandria and betook himself to Palestine, where he and his companions receive hospitable treatment at the hands of some of the bishops, notably Eusebius of Caesarea and Paulinus of Tyre. He bore himself very modestly, assuming the role not of a rebel against authority, but of one who had been deeply wronged, because he had been grievously misunderstood. He was no longer the turbulent priest, strong in the knowledge of his intellectual superiority over his bishop, but a minister of the Church who had been cast out from among the faithful and whose one absorbing desire was to be restored to communion. He did not ask his kind hosts to associate themselves with him. He merely begged that they should use their good offices with Alexander to effect a reconciliation, and that they should not refuse to treat him as a true member of the Church. A few, like Macarius of Jerusalem rejected his overtures, but a large number of bishops in the Province—if we may so term it—of the Patr